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CHRISTIAN INSTITUTIONS. By ALEXANDER V. G. ALLEN, D.D., Professor of Ecclesiastical History in the Protestant Episcopal Divinity School in Cambridge, Mass. New York: Charles Scribner's Sons, 1897. Pp. xxi + 577. \$2.50.

THIS is the sixth volume of the "International Theological Library." It is worthy of a place with Professor G. P. Fisher's *History of Christian Doctrine*, the fourth volume of the same series. The contents of this volume are arranged in three books of very unequal size.

The first book deals with the "Organization of the Church." It occupies a little less than one-half of the volume. With much in this survey of a confessedly difficult and complicated subject most well-read students of church history will agree. Pre-Reformation divergence from the Roman church, the controversies between the advocates of episcopacy and English Puritans in the sixteenth century, and the theories of the origin of episcopacy held in the present century by Rothe, Baur, Ritschl, Renan, Hatch, and Lightfoot, are conveniently summarized.

Professor Allen is a close student, not to say a disciple, of Edwin Hatch, the effect of whose famous "Bampton Lectures," *Growth of Christian Institutions*, and *Influence of Greek Ideas and Usages upon the Christian Church*, is abundantly manifest in this volume. Careful attention has also been given to Harnack's coöperative and supplementary work. Though his statements are carefully worded, Professor Allen assumes that the weight of recent scholarship fully sustains his own adoption of the theory of Hatch and Harnack in opposition to the general consensus of earlier scholars, including Lightfoot, and also in opposition to the explicit testimony of Jerome that presbyter and bishop were identical in the apostolic age. The statement in the table of contents, "Dr. Harnack *demonstrates* that the office of bishop was from the first distinct from that of presbyter," and the declaration in the text, p. 19, that Harnack "has offered convincing reasons for holding that the office of bishop was from the beginning distinct from that of the presbyter," will certainly require substantial modification for many of Professor Allen's readers, if not for himself. He goes too far when he speaks of "the grounds on which this ancient theory has been questioned and *finally rejected* by later scholars;" as if the case were closed beyond the possibility of appeal or reconsideration. Harnack's view has by no means commanded the general assent of the most competent modern scholars. Some of the ablest German authori-

ties refuse to accept his conclusions, and stoutly maintain that the ancient theory is not antiquated, but represents historical truth. Of these German views Professor Allen gives no intimation.

The limits of this review do not permit a detailed criticism of what seem to be altogether inadequate grounds for ignoring the testimony of Acts 20:17 and 28, reversing the consensus of earlier scholarship and somewhat summarily rejecting the judgment of the ablest and most judicious English exegete of the nineteenth century. There should be no disposition to undervalue the great industry, brilliant attainments, and ingenious generalizations of either Hatch or Harnack. But surely Professor Allen must know, what he does not suggest to his readers, that the best recent church histories in Germany treat the attempt of Hatch and Harnack to trace "from the beginning" distinct offices out of diverse functions or gifts as a skillful theory rather than an established conclusion. Is not Professor Allen familiar with the pronounced dissent from Harnack's view of Professor Loofs, the successor of Jacobi at Halle, an early and appreciative pupil of Harnack, and one of the most learned and judicious church historians of Germany? In a very able article in the *Studien und Kritiken*, 1890, Loofs discusses the constitution of the primitive church with especial reference to the views of Loening and Harnack. Loofs firmly maintains that there was originally no official distinction between presbyters and bishops. He considers the attempt to build diverse orders of church officers in the first Christian century upon differences of functions or gifts as complicated and misleading. He holds that the original identity of bishops and presbyters is supported by the testimony of Jerome, Clement of Rome, and Polycarp who describes the duties of presbyters and deacons, in his letter to the Philippians; by the various designations of presbyters in the New Testament as shepherds, leaders, overseers, etc.; and especially by the testimony of Acts 20:17 and 28. It is impracticable to present Loofs' arguments in detail or to indicate their cumulative force. We cannot avoid the conviction that the value of Professor Allen's work is greatly lessened by his presentation as demonstrated truth of what German historians regard an unproved hypothesis.

By a generous and somewhat elastic interpretation of the title "Christian Institutions," the author devotes his second principal division to "Creeds and the Development of Doctrine." This is the shortest of the three books, and occupies only 120 of the 565 pages of the volume. It contains much valuable material which might with

equal propriety be embodied in a "History of Doctrine" or "Symbolics."

Those unfamiliar with the detailed discussions of Swainson, Hort, and Harnack will find a particularly lucid and concise résumé of the true history of what has long been called the Nicene creed. This, like the "apostles' creed" and the "Athanasian," is popularly known by a false name. It was in reality the creed of Jerusalem, or the confession of Cyril of Jerusalem, and, in its enlarged form, is first found in the *Ancoratus* of Epiphanius, written in 374 A. D. In addition to the original Nicene creed, that of Cyril was presented to the Second General Council at Constantinople in 381 A. D., and again at Chalcedon in 451 A. D. By some means, and "at some moment unknown, in the age that followed the council of Chalcedon, the latter creed was substituted for the former," and has ever since borne the venerable name of the genuine creed which it displaced.

The third book treats of "Christian Worship and Ordinances." According to the prevalent practice in the ancient church, the mode of baptism was immersion and the subjects were adults. It is admitted that, while possibly infant baptism may have been administered by the apostles, there is no conclusive proof of such a practice. "The rite of baptism has undergone many changes in the lapse of time." "Immersion has given place to sprinkling and pouring; the baptism of infants means something different from the baptism of an adult." "Yet beneath the variations the essential idea and purpose of baptism has been preserved." The prevalence of infant baptism from the fourth century is explained as a recognition of the solidarity of the Christian world. "The principle of individualism, the characteristic of the church of the first three centuries, was passing into desuetude." An element in this transition was the "belief that the salvation of the child was imperiled by any delay." With the union of church and state the system of catechumenical instruction declined, and the heathen flocked into the churches in masses. More emphasis might have been given to the powerful influence of the Augustinian doctrines of inherited guilt, racial unity and responsibility, and the inevitable doom of every unbaptized child. Infant baptism rapidly increased and prevailed throughout Christendom soon after the general acceptance of the teaching of Augustine.

The author's contention that the consecration of matter, "the principle for which the Neo-Platonists were struggling, that the world is good," not evil, "the emphasis upon the body of Christ as deified

matter," and the mediæval doctrine of transubstantiation, with its imposing ritual, are traceable to the influence of Neo-Platonism, radically changed from original Platonism, seems to be an exaggerated application of the recent tendency to magnify in an almost exclusive way the influence of Greek philosophical thought upon the development of Christian doctrine and institutions. It is scarcely correct to term that form of eclecticism which reversed the attitude of Plato toward matter Neo-Platonism. Notwithstanding Professor Allen's repeated qualifications, we cannot resist the conviction that his treatment of this subject is somewhat strained, and that it reveals the magnetic influence of Hatch and Harnack, under whose fascinating spell many modern scholars are impelled to make novel and daring generalizations beyond the limits of exact truth. Professor Fisher's suggestions in his *History of Christian Doctrine*, pp. 167 and 171, seem much simpler, and, so far as they apply, more certainly correct.

In antagonism to the Augustinian and mediæval emphasis upon solidarity, Abelard proposed a principle "whose tendency was toward individualism, as contrasted with solidarity, when he said 'that the essence of sin lay in motive.'" But not until Luther proclaimed the principle of justification by faith was the primitive principle of individual salvation effectively opposed to dominant, mediæval thought.

Aversion to mediæval ritualism was more characteristic of certain branches of the Reformed than of the Lutheran church, but the powerful German protest against the spirit and matter of mediæval discipline developed a large measure of individual religious freedom and established a secure place among Germans for personal conviction and experience.

The mild statement that "in England there was a tendency (?) to repress religious freedom, as under the Tudors and Stuarts" (p. 429), is safely within the limits of historic truth, if we recall that Henry VIII sent to Tyburn, on the same hurdle, Romanists for refusing to acknowledge his supremacy, and Protestants for denying transubstantiation; that Anabaptists were put to death under both Edward VI and Elizabeth; and that so late as 1593 Barrow, Greenwood, and Penry, and in 1612 Edward Wightman, were executed for their religious opinions.

In the discussion of the Lord's Supper there is no word respecting its institution in immediate connection with the paschal supper, a view very generally held by the best exegetical students. A proper explanation of the institution of the Supper of the Lord at the close of his

last celebration of the passover would give additional interest to the account of the *agape* of the early Christians. It would, moreover, furnish strong historical presumption, if not proof, that the bread and wine were at first regarded as symbolical, and not as miraculously transformed into the literal body and blood of Christ. But in the treatment of this, as with other subjects of the volume, definite demarcation between the events, authority, and example of primitive or apostolic Christianity, and of the deviations of post-apostolic times, is wanting. "The early church" is an elastic phrase which may include only the principles and practices of the apostolic age, or may embrace unwarranted aberrations of succeeding generations.

There is a tendency to represent as Christian what became the dominant practice or tendency during a large period of time and over many minds. The influence of heathen and secular thought is abundantly recognized, but sharp distinctions between what was really and essentially Christian, and what was only nominally Christian, are rarely attempted. Hierarchy, monasticism, and papacy are treated by implication as almost inevitable and necessary in the evolution of Christianity; not as radical perversions of the fundamental teaching of Christ and the apostles. In Professor Allen's book we find no such phrases, and apparently no strong inclination to use such phrases, as those of Professor Fisher when, writing of the fourth century, he declares that "there arose a degenerate Christianity, a partially debased type of religion — what has been called a Christianity of the second rank or grade."

The close of the discussion of the Lord's Supper and of the book is especially noble and worthy. Both the Greek and Latin rituals are declared to be unable to supply the deepest needs of thoughtful men, and the imperative demand for intellectual, no less than emotional, satisfaction is asserted. Paul confidently declared to the Corinthian church: "We have the mind of Christ;" and although his exhortation to the Philippians, "Let the same mind be in you which was in Christ Jesus," may refer primarily to the affections, his affirmation to the Corinthians must certainly include the mental apprehension of truth. Surely after eighteen centuries of victorious conflict, needed Christian gifts, graces, and attainments are not less potent than at the beginning. It is pleasant to realize that amid diversities of forms and administrations there is something better than the external union which seems distant, if not hopeless, namely, the essential *unity* of all who, seeking reality in religion, place supreme emphasis upon intelli-

gent and devoted loyalty, in thought, feeling, and conduct, to the "mind of Christ."

Professor Allen's *Christian Institutions* may be regarded as the most important permanent contribution which the Protestant Episcopal church of the United States has yet made to general theological thought. In a few particulars it will not command the universal, or even the general, assent of discriminating readers; but it will receive, as it deserves, the respect and the appreciation of those who rightly estimate the varied learning and the independent spirit of the author.

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THE BISHOPS OF THE AMERICAN CHURCH PAST AND PRESENT. By WILLIAM STEVENS PERRY, Bishop of Iowa and Historiographer of the American Church. New York: The Christian Literature Co., 1897. Pp. lxviii+396. \$5, net.

THE long introduction is broken into six divisions. In the first the historic episcopate is dealt with, and the author labors to show that "our Lord instituted in his church, by succession from the apostles, a threefold ministry." In the second he makes it plain that the American church enjoys the genuine episcopal succession, the Scottish and English lines having at last been happily united in the ordination of Bishop Claggett in 1792. In the third we are told that the Church of England gave the episcopate to British North America in the person of Bishop Inglis, consecrated in 1787. In the fourth the story is told of Wesley's irregular way of introducing a sort of superintendency or episcopacy into America, and a list of the so-called Methodist bishops is given. In the fifth we learn how the Roman Catholic hierarchy in the United States was founded, and a list of the bishops of that church is appended. In the sixth it is explained how the church in Haiti and the church in Mexico received the episcopate from the American church.

After this long introduction, the book gives sketches, biographical and bibliographical, of all the bishops of the American church. On one leaf appears a likeness or portrait of a bishop and on the opposite leaf is printed his biography. The book is of value, since within the compass of a single volume we have brief notices of all the bishops of the Protestant Episcopal church in the United States, accompanied by their "counterfeit presentments."

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